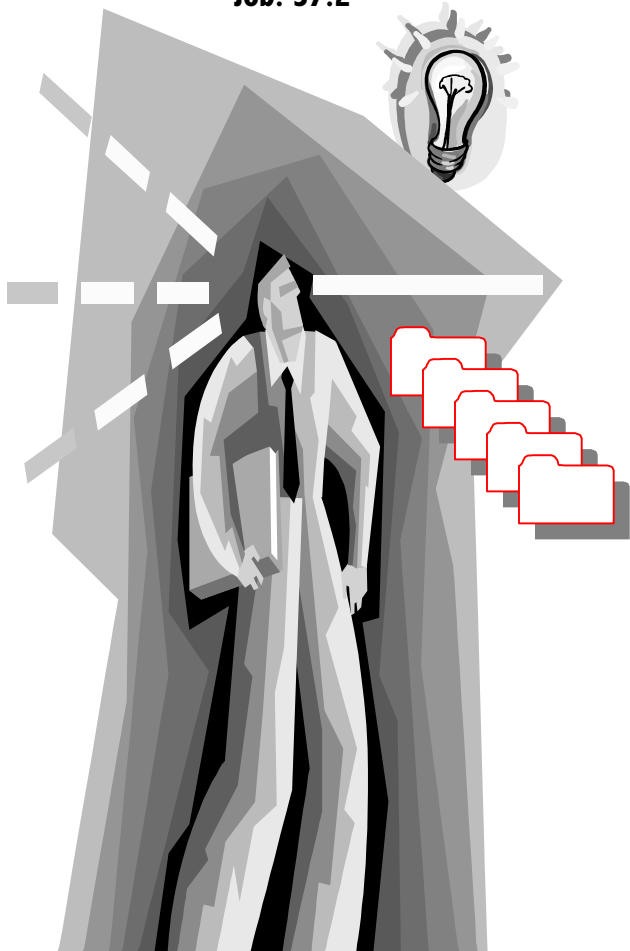


CHAPTER 2

SOUND = SENSE

**“Hear attentively the noise of his voice, and
the sound that goeth out of his mouth.”
Job. 37:2**



“...a sound from heaven” Acts 2:2

The “King of kings,” Jesus Christ, has such affinity with words that “[H]is name is called The Word of God.” Since the building blocks of words are letters, Jesus said, “I am Alpha and Omega, the beginning and the ending.” These are the first and last letters of the Greek alphabet (Rev. 1:8, 17:14, 19:13). The *first* verse of the King James Bible has 44 letters; the *last* verse also has 44 letters. (The new versions drop “Christ,” with its 6 letters, from the last verse.) God himself created the smallest detail of each letter’s form. The ten commandments were “written with the finger of God” (Exod. 31:18), making the Bible *the* source of the original alphabet. Secular researchers Marc-Alain Ouaknin, author of *Mysteries of the Alphabet*, and Robert K. Logan, author of *The Alphabet Effect*, trace *the first* phonologic and non-pictorial alphabet to Mt. Sinai. They prove that the pattern for the letters and sounds used today worldwide had their prototype in the original Hebrew alphabet. (Noah Webster and John Milton would agree; “Hebrew is Mother Tongue” was the first graduate thesis at Harvard University. This was standard belief before ‘Aryan’ supremacy crept into the German and British universities in the 1800s, bringing ‘fantasy’ Indo-European roots for words.) Of the original form of Hebrew letters, Jesus took note saying, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matt. 5:18). These included the tiniest jot of the pen to cross a letter, like a ‘t,’ and the tiniest vowel point, like the ‘i.’ Erasmus wrote, “No iota [i] is in vain” (*The Bible Through the Ages*, p. 308). Seth Lerer, Professor of English, states that letters are called “characters,” because they communicate “...the character of the author of the Bible” (*The History of the English Language*, Springfield, VA: The Teaching Company, 1998; video and transcript). Jesus Christ associated himself with more than just the Hebrew jot and the Greek *iota*. Latin letters, generally the same ABCs we use today in English, bannered across the sky above the cross in “Hebrew, and Greek, and Latin” (John 19:20; Matt. 27:37):

HIC EST IESVS REX IVDEORVM (Latin)
HIC EST JESUS REX JUDEORUM (pronunciation)
THIS IS JESUS THE KING OF THE JEWS (English)

“...even to the time of the end: many shall run to and fro, and knowledge shall be increased.” Dan. 12:4

The cross of Calvary was not the first time our English alphabet loomed high across the sky. When God made the butterfly, he was sure to cross its ‘t’ and dot its ‘i’s. Smithsonian Institute nature photographer, Kjell Sandved, discovered that every letter of our **English** alphabet, A to Z, is drawn beautifully on the wings of butterflies. He has documented all 26 letters in his book and fine art poster, *The Butterfly Alphabet* (available from AV Publications).

“The heavens declare the glory of God; and the firmament sheweth his **handywork**. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where **their voice** is not heard...their words to the end of the world” Ps. 19:1-4.

The “voice” of God’s “handywork” “uttereth speech,” even through English letters on butterfly wings. It is as if the skies were scrolls and the seas were ink. God dipped his pen to paint his love letters and sent them ‘air mail.’ They have flown by, sky high, then drawing nigh, so you and I can see them fly. Like butterfly wings, the delicate fluttery pages of the Holy Bible open, side by side, revealing God’s holy letters.

God’s letters flew freely across England, when the English Bible burst from the cocoon woven briefly by Henry VIII. Sixteenth century English Bible translator, Miles Coverdale, exclaimed:

“Now I begin to taste holy Scriptures; now, honour be to God! I am set to the most sweet smell of **holy letters...**” (Guppy, H., *Miles Coverdale and the English Bible*, Manchester: The Manchester University Press, vol. 19, No. 2, July 1935, p. 8).

Letters have historically and Biblically been deemed quite important. The word “letters,” in the New Testament, as well as in past history, often refers to the letters of the alphabet, as the first New Testament usage shows (Luke 23:38). Thus when Bible figures, such as Queen Esther, refer to “letters,” the term refers to the individual letters of the alphabet (Esther 9:29). Letters were equivalent to learning. When “Jesus went up into the temple, and taught,” the Jews questioned him saying, “How knoweth this man letters, having never learned?” (John 7:14, 15). The term ‘letters’ began more frequently to refer to a piece of written communication in the 14th century.



NE seed and one letter can mean life or death. Both Moses and Paul distinguish strongly between a “seed” and many “seeds” (Deut. 22:9). Paul wrote, “He saith not, And to seeds, as of many; but as of one. And to thy **seed**, which is Christ” (Gal. 3:16). Salvation or perdition can hang on one letter —

The KJV warns of the mark of Antichrist, whereby many “receive a mark **in** the right hand.” New versions miss the mark, pretending it will only be “**on** the right hand” (Rev. 13:16). This may be the most damaging twist of scripture in these perilous days. The NKJV, TNIV, NIV, NASB, ESV, HCSB and generally all *new* versions allow their readers to *take* the mark of the beast — simply by changing the letter ‘i’ to ‘o.’ (According to the OED (and even the new versions in some places), the Greek *epi* can be translated as “in,” as in *epicorolline*, “inserted in,” *epicranidal*, “in the cerebellum,” *epistolary*, “in letters,” *epitomize*, “contain in...into a small compass.”) Applied Digital Solutions has a “Verichip” ready to market. Their spokesman appeared on the 700 Club to assure Christian viewers that their embedded (**in**-bedded) chip did *not* fit the *new* versions description about the mark of the Beast, because their chip goes “in” the hand, “**in**serted with a large needle device,” not stamped “on” the hand. The Associated Press (Washington, Feb. 26, 2002) reports,

“GOOD OR EVIL?...Applied Digital has consulted theologians and appeared on the religious television program the ‘700 Club’ to assure viewers the chip didn’t fit the biblical description of the mark because it is under the skin hidden from view” (<http://www.msnbc.com/news/716493.asp>).

Over ten years ago the bestseller, *New Age Bible Versions*, warned of the one letter change from “in” to ‘on.’ It used thousands of examples proving that new versions are *a part* of the counterfeit sheep’s clothing by which the “beast” deceives and speaks “like a lamb,” with “miracles,” “worship,” and “great wonders” (Rev. 13:11-14). The merchants of the ‘mark’ can swear on a wobbly stack of NKJVs that ‘The Bible says its ok’ to take the I.D. marker. No wonder few escape it.

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark **i**n their right hand...And that no man might buy or sell, save he that had the mark...” Rev. 13:16, 17.

BUILDING THE BIBLE: LETTER BY LETTER

“He revealeth the deep and secret things:”

Dan. 2:22

While searching for Bible word-meanings, using the Bible’s built-in dictionary, I noticed that individual *letters* consistently carry their own meaning to a word. These letter meanings combine to create a word’s total meaning. Having previously observed that God usually defines words in their *first* usage, I examined Genesis 1 through 3 to see if the letter meanings I was observing, were corroborated by their first usage. *Eureka! They were!* The first words to use a letter (as their first letter) define the letter. The meanings of letters in Genesis are identical to those I had discovered *throughout* the King James Bible. For instance, ‘f’ often brings a sense of ‘form’ to a word. Its first usage in Genesis is “form” (Gen. 1:2). The letter ‘p’ often seems to relate to ‘place.’ “Place” is also the first ‘p’ word in the Bible. The linear stick-shaped ‘t’ is frequently used as a pointer. Its first uses in Genesis corroborated this meaning, with the pointing words “the” and “there.”

God said, “[S]eek, and ye shall find” (Matt. 7:7). Yet, “I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant;” (Gen.

32:10). In searching for the meaning of a word, the Lord allowed me to see that meaning is built *into* the word itself. God has implanted in his Holy Bible subconscious contextual associations and consequent ‘meanings’ with each letter of the alphabet. These enable the reader to understand the ‘sense’ of all of the Bible’s words. It all happens without the conscious awareness of the reader. There is nothing to learn; one merely needs to read the Bible. Reading was taught *from the Bible* for centuries and centuries. When this stopped, the modern illiteracy crisis began and continues compounding. (Although letter meanings work subconsciously, an *awareness* of some of the letters’ meanings might enable young readers to string the meanings together to gather the ‘gist’ or *sense* of some new words.)

Anxious to see if linguists had found similar letter meanings, I scoured the scholarly volumes in the field of linguistics. The coursework I had taken at Harvard University some years earlier, on sound and acoustics, was taught by the world’s leading authority on the subject; his clients included the royal family in England, among many others. However, the field of sound, acoustics and linguistics has taken quantum leaps since then, with the advent of the new field of computational linguistics. What was once subject to human random speculation can now be analyzed and documented by sophisticated computer programs. Through an exhaustive literature search, I found that linguists at the world’s top universities had also discovered that letters had *the very* meanings I had found!


THE letter meanings derived from
scientific computational analysis
are **exactly the same as** those
in the book of Genesis
and throughout the
King James
Bible.



“CHRIST; IN WHOM ARE HID ALL THE TREASURES OF WISDOM AND KNOWLEDGE.”
COL. 2:2,3

“*T*hy word is true from the beginning:...”

Ps. 119:160

Letter 	GENESIS First Usage	Computational Linguistics' Frequent Linguistic Sense
A	and	and
B	beginning	burst, bulge, be, being, beginning
C	created	clasp, grasp, contain, cover, creep
D	darkness	down
E	earth	? senses, circle with opening, even ?
F	form	form
G	God	great
H	heaven	hold, container, enclosure, home
I	in	in, thin, I
J	Jabal	a name
K	kind	kin, kinesthesia
L	let	loose
M	moved	move, men, mud, make, multiply
N	night	no
O	of	open, one, over, on, out
P	place	place, point
Q	quickly	open mouth with throat pointer
R	rule	rule, energy
S	Spirit	?
T	the	'there to here,' to
U	upon	∪ empty, upon, under, unite
V	void	void, volume, vent, or sharp point
W	was	movement
X		nexus, x-out
Y	yielding	plural
Z	Zillah	zeal, a name

At the end of this book an Appendix entitled, “KJV’s ABCs,” fully describes the meanings of each letter, as determined by computational linguists and as given in the Holy Bible’s book of Genesis.



Massachusetts Institute of Technology (MIT) is the world's richest scientific brain bank. One of their researchers, "Ph.D. candidate in formal theoretical linguistics at MIT," Margaret Magnus, "developed linguistic, lexical, and algorithmic databases used in spelling and grammar checkers by popular typesetting and word processing software." She has numerous linguistic degrees, has done advanced study in mathematics at universities worldwide, and speaks over a dozen languages. While creating dictionaries for word processing software, letter meanings became self-evident to her. This cutting-edge researcher writes,

"In 1993, as part of a computer project I was working on, I found myself reading an English dictionary and parsing all the words into prefixes, suffixes, and roots. I had read the works of linguists Dwight Bolinger [Harvard University Press author], John Lawler, and Richard Rhodes, which suggested that the initial consonants of a word had a set of meanings, and the remaining rhyming part also had a set of meanings. One sense of 'str-' is linearity; string, strip, stripe, street, etc. And one sense of 'ap' is flat: cap, flap, lap, map, etc. If you put them together, you get a flat line: 'strap.' The idea fascinated me, and since I was marking all these words anyway, I decided to keep an eye out for these classes that have similar meaning and pronunciation. I have been working on a dictionary that outlines these data for English in much more detail rather formally and scientifically" (*Gods of the Word: Archetypes in the Consonants*, Kirksville, MO: Thomas Jefferson University Press, 1999, introduction).

Again, Magnus, who speaks and does research in over a dozen languages, observed /str/ in many *unrelated* languages: “Albanian, Hindi, Bulgarian, Indonesian, Catalan, Danish,..” etc. A Russian ‘stream’ is ‘*streZen*,’ German ‘stripe’ is ‘*Streifen*,’ Albanian ‘stratus’ is ‘*shtres*,’ Greek ‘spike’ is ‘*sturax*,’ a Hindi *str*inged instrument is a ‘*sitar*,’ a *str*aight thread is ‘*sutr*,’ like our English ‘*suture*,’ an Indonesian line is a ‘*setrip*,’ and a Lithuanian ‘stick’ is a ‘*strigti*.’

The ability to search dictionaries and documents, letter-by-letter (e.g. s, t, r) or phoneme by phoneme (e.g. *st,* *str,* or *tr*), using a computer, makes such research possible. Magnus observed that 41% of G words relate to largeness, as I also had discovered. Magnus was so awed by discoveries like this, which so evidence a phenomenon beyond mere human design, that she entitled one short work, *Gods of the Word: Archetypes in the Consonants*. She scanned the shelves of her Ivy League libraries for some ancient *explanation* to print on her book’s pages. Sadly, only sayings of sages and New Agers served as gauges and gave her only counterfeit answers.

STANFORD UNIVERSITY & LETTERS

Stanford’s Seth Lerer, who teaches classes in comparative literature, tells his students: ‘Words mean more than we ever thought they did’ (*The History of the English Language*, video, n.p.). While Bible believers are scratching their heads, Stanford University’s Graduate School of Business is already applying such computer research to ‘brand names.’ The March 1995 issue of Stanford’s Graduate School of Business magazine published an article by Bob Cohen entitled, “There’s More To A Name.” As an employee of a company called Lexicon Naming, Cohen works “under the direction of Stanford linguistics professor Will Leban.” Cohen states that the results of their study “were quite dramatic and validate the powerful impact sound symbolism can have on the communication of both physical and abstract attributes...” “**K**ortan seems smaller

than Gortan,” his research found. (Why? — Because the letter ‘G’ adds a sense of greatness and largeness. Why? — Because G’s first usage is “God” in the English Bible, the language nexus of our culture.) Cohen comments, “Taza seems faster than Paza.” (Why? Because ‘t’ means ‘from here to there’ and ‘p’ means “place.” See Genesis 1.) (<http://shilling.stanford.edu/community/bmag/sbsm0395/9>)

EASTERN MICHIGAN UNIVERSITY & LETTERS

University linguistics departments’ web sites note and record:

“If you look at *all* the words in a class, you find that the assonance classes that cohere semantically [i.e. sl, sn,] typically include 70 and 80 percent of the words in the coherent class. This is so far beyond *any* definition of ‘chance’ that one needs no statistical measures to see it. I’d add that this *doesn’t* happen with random sets of words...”

The secular linguists are *certain* about many letter meanings and densely clouded about the *original source* of these meanings. Linguists call letter meanings, “cultural phonaesthetic habits.” They believe that they are “entirely a result of similar linguistic training.” Yet these linguists are at a loss as to *the root source* of the English culture’s “habit” and “training.” They admit, “once it’s produced, it will attract more. It becomes a stable semantic lexical nexus. Many of these can be traced back to Old English and beyond...” But one linguist asks: “The biggy. Why are they there?” <http://www.emich.edu/~linguist/issues/9/9-1171>. The answer — just as God created a *few* types of atoms and combined them in a *great* number of ways to create everything from mice to stars, so he also created a *small* number of letters and sounds and combined them in *many* ways to create word-descriptions of his thoughts and his creation. He gave language to Adam, confounded it at Babel, inspired it in Acts 2 to be recorded in Bibles for all languages.

The English Bible is the bedrock of English culture and thought. From its foundation we have erected every law. From its fabric we have woven our words and works of literature. This is because the English Bible was the tool used to teach reading for most past generations. (The Bible has been the fulcrum for literacy for other language groups also.) **The words the Holy Bible associates with certain sounds fixed the meaning of those sounds in the minds of English speakers.**

University English Professor, Seth Lerer, tells students that,

“From the time of King Alfred [c. 850], the **Bible** was translated into English...”

“[B]iblical translation helped to **shape** the forms of **speech**.”

- Professor Lerer notes that the English language was “**crystallized**” and “**filtered** through the powerful influence of the **King James Bible**.”
- According to Lerer, the sounds and “renderings of the **King James Bible codified** a nascent Modern English” (Lerer, pp. 26, 13, 1, part 2; p. 10, part 3).
- Professor Gutjahr said, “familiarity with the King James text gave the United States a shared text **from which to speak and anchor a common memory**” (*An American Bible*, Stanford University Press, 1999, p. 141).

Scholars have expressed the “hypothesis that the expressiveness of words is dependent on the force of a habitual, **learned link between particular sounds and particular meanings**.” Magnus observes that “23% of the words beginning with /b/ refer to loud effusive talk.” This comes from “Babel” in the book of Genesis. Just because the Bible’s influence is waning, does not negate the influence it had in creating word and letter connotations.

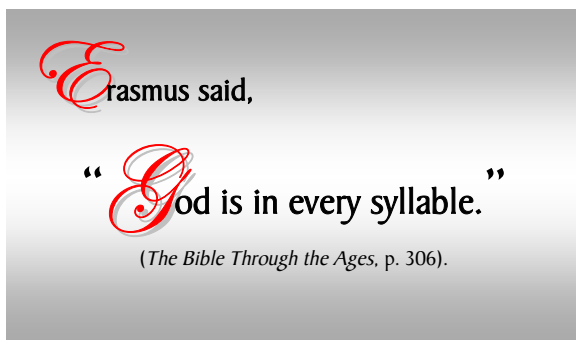
Since the words of the historic English Bible are the *source* for letter meanings, the Holy Bible cannot be changed or replaced. Moving from its words removes readers from the key to understanding their own language. The substitute words new versions take from modern synonym dictionaries do not support the initial letter meanings set forth in Genesis. **Magnus observes that “synonyms provided in the dictionary for the various senses” of a word, “do not fit the semantics,” that is, the meaning of the letters.** The foundational letter meanings, given in Genesis in the KJV, are absent in new versions, which substitutes complex words, with **double** the number of syllables and letters. Note these Genesis examples:

KJV		NIV	Syllables	Letters
open		expanse	2	7
moved		was hovering (NKJV too)	4	11
cattle		livestock	2	9
whales		creatures of the sea	5	17
rule		govern	2	6
grass		vegetation	4	10
void		empty	2	5
10 syllables	34 letters	← Totals →	21 syllables	65 letters

New versions always replace the language’s bedrock Bible-words with more complex synonyms taken from a dictionary. The KJV has placed in the public domain (legally) the simplest English words. To establish their copyrights, each new version editor must find *different* words, which have not yet been copywritten by *other* new version editors. Therefore, each new version becomes progressively worse. One cannot teach ‘reading’ in Genesis, using new versions, because their vocabulary is too difficult. Only the KJV uses words which contain the *letter pictures* which *show* readers what each word means. For instance, ‘o’ pictures an OPEN space. ‘v’ shows an unfilled place. Therefore a ‘VOID’ is an unfilled open place. The NIV’s words, ‘expanse’ and ‘empty,’ have no *foundational* letter-pictures (See Appendix at end of book “KJV’s ABCs”).

*W*o word can be changed in the Holy Bible without grave consequences to its order. If the meaningless “hairs of your head are all **numbered**,” how much more would he number each pen stroke of “one jot or one tittle” in his word (Matt. 5:18 and 10:30).

- The Old Testament’s Hebrew alphabet has **22 letters**. These letters, which bring light to the word of God, are represented in the Old Testament in the **22** bowls which held the oil to light the testimony where God would “commune” with man (Exod. 25:22 et al.).
- The New Testament’s **22 letters**, called epistles, reflect this.
- The word “**letter**” (or “letters”) occurs **22** times (**11** times each) in the **KJV New Testament** (NIV 35, NKJV 21).
- God’s **letters** “Alpha and Omega” are seen in Rev. 1:11; the ark of the testimony, with God’s **letters**, is revealed again in Rev. 11.
- Language and its **letters** were confounded, as recorded in Genesis 11. We are forbidden to “take away from the words of the book,” as seen in Rev. 22.
- “Doth not the ear try words? Job 12:11
- “[I]t shall talk with thee.” Prov. 6:22



(Similar ordered phenomena are discussed elsewhere in the book, e.g. chapter 10 and p. 332.)



The new field of computational linguistics has immeasurably expanded man's understanding of language and its components — words, sounds, and letters. The epoch making discovery that each letter has a meaning will revolutionize the field of reading instruction. Reading comprehension should soar.

Because letters have *meaning*, letter pairs ('bl') and letter groups ('bla') carry and combine these individual letter meanings. For example, if 'b' means 'beginning' and 'l' means 'extension,' then 'bl' means 'a beginning which extends.'


Word association research* demonstrates that the mind has *letter* files (i.e. a file for 'a,' a file for 'b,' and so on) which it accesses when a word is heard. Each letter file has sub-files. The 'b' file has sub-files for 'ba,' 'be,' 'bi,' 'bl,' and so on. These subfiles in turn have their own sub-files. The 'bl' file contains separate files for 'bla,' 'ble,' 'bli,' and so forth. Today's computers, *created by the mind of man*, can easily do these kinds of 'letter' searches. Imagine what the mind of man, created by God himself, can do.

(*Linguistic research includes word association experiments. When the word 'happy' is heard, responses include not only associative responses like "birthday," but responses like "happen," which the mind pulls up from the 'happ' sound-file.)

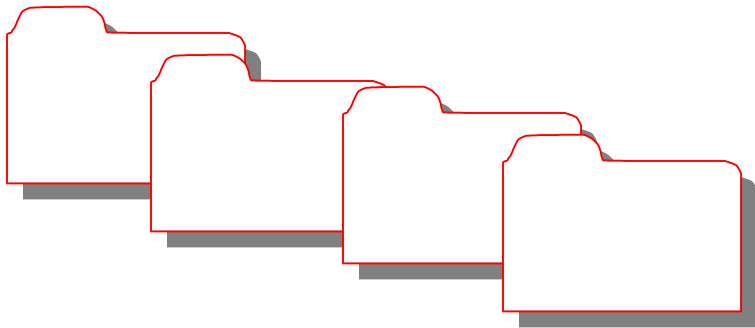
God paints mental images with words by ascribing meaning to a sound, he then repeats that sound when that particular meaning is to be evoked. The shape of the letter also works in unison with its sound to communicate meaning.

When the reader sees a new word (e.g. 'villany'), the mind searches through all of its files and subfiles to find other words which share those same letters (vi, vil, il, ill, la, lan,

any, and others). The combined total of all of the words found will give a *definition* for the word in question. Documentation follows in this chapter.

God's goal is for man's mind to be filled with the scriptures, so that the mind's 'search' pulls up God's definition, meaning, and associations for things. He wants man's letter files  to be filled with *his* words. God created man's language sounds when he created man (Gen. 1) and when he created multiple languages at Babel (Gen. 11). He used these sounds to speak through men in Acts chapter 2. He orders his Bible so that new words are defined by previously read words. For example, the word 'evil' in Gen. 2:9 lays the foundation for 'devils' in Lev. 17:7, then 'vile' in Deut. 25:3, and finally 'villany' in Isa. 32:6.

The mind creates a perfect 'dictionary' definition of a word by scanning the sound files created through earlier Bible reading. Those who faithfully read the King James Bible from Genesis to Revelation, and back through again and again — over and over — will 'understand' its words subconsciously. Eight sample words from the beginning of the alphabet will demonstrate that the KJV defines *all* of its words, even the special ones, like 'blains,' 'buriers,' 'beguile,' 'chalcedony,' 'chamois,' 'chambering,' and 'chamberlain,' through the mind's Bible-word sound-files.



WORD 1 blains

An accurate dictionary-like definition of any KJV word can be created using the KJV words which share the letter sounds of the word in question. (Remember, letters have meaning.) Note the following perfect definition the KJV-filled mind creates for its word ‘blains.’

blains: Blains are a **plague** of terrible **blemishes** and **blots** which **blossom**, overlaid on the skin as a **raiment** of **stubble**. The skin is **blasted** with **hail** and **rain** sized small **blots**, and **vailed** with a **stain** the size of **raisins**. Blains cause **flames** of inflammation to **blaze** through the patient, causing **pain**. The patient **aieth** and is **maimed**, **frail**, and **faint**. The **blots** **maintain** their **blood** (**blush-blue**) color, later becoming **blackish-brown**. The **ailment** **prevails** and **restrains** the patient. This **abominable** **detestable**, terrible **calamity** makes some **afraid**, **troubled**, and **feeble**. As if in **chains**, some lie **flat** and **wail** and **complain**, “Alas! I will be **slain**.”

The following chart gives a quick overview of the KJV letter-files found by the mind when it reads the word ‘blains.’ Each word adds some needed aspect to the reader’s understanding.

bl 

- **b** indicates the “blast” or explosive “beginning” of the bumps (See Appendix, letter ‘b’).
- **l** indicates a loose, spreading breaking forth.

The KJV’s built-in definition reinforces the meaning of the letters ‘b’ and ‘l,’ calling ‘blains’ “a **boil** **breaking** forth” (Exod. 9:10).






KJV Sound-files of Words (which help define **blains**)

bl 	la 	ain 
blemish	plague	faint
blot	infla mm ation	murrain
blossoms	en l arge	aga in
blood	compl ai n	rain
blush	sla u ghter	grain
blasted	lay, la in , flat	refrain
black	la m e	cha in
blue	bla z e	da in ties
bramb l e	fla m es	foun ta in
stub bl e	la d en	
fee bl e	al a s	
trem bl e	desola t e	
terri bl e	calam i ty	
trou bl e	sla y	
abomin abl e	al ar m	
detest abl e, stumbl ing bl ock, doub l e		










la


la always means, a ‘spreading out’ of some kind. It appears over 6000 times in the KJV. Each of these falls into one of *seven* general kinds of ‘spreading out.’ The ‘**la**’ words which help define ‘**blains**’ come from *three* of these seven categories (*overlay*, *spreading out*, or *trouble*), seen in the following chart. (See Appendix for letters ‘l’ and ‘a’.)






KJV Sound-files  of ‘la’ Words (which help define blains)		
 Meaning: <i>overlay</i>	 Meaning: <i>spreading out</i>	 Meaning: <i>trouble</i>
lay	plague	desolate
overlay	blains	calamities
plaister	inflam mation	plague
plates	everlast ing	slaughter
clad	enlarge	tribulation
plaited	last	revelation
laver	flat	alarm
flatly	slay	clamour
breastplate	lay	blasted
laden	lascivious	lame
flanks		lack
		lament
		complaint

ai

ai usually indicates either distress, a covering, or something that ‘remains.’ These letters are often used to indicate small elements which compose a larger phenomenon, particularly in the form of ‘ain.’

 KJV Sound-files of ‘lai,’ ‘ai,’ and ‘ain’ Words (which help define blains)				
Meaning: <i>weak</i> 	Meaning: <i>cover</i> 	Meaning: <i>stay</i> 	Meaning: <i>harm</i> 	Meaning: <i>small</i> 
ai leth	st ain	re ain	wa il	ra isins
pa in	ove laid	re tained	ra iled	ha il
ma imed	pa inted	de tain	aga inst	ra in
fra il	pla ister	wa il	dis dain	cha in
fa int	cu rtain	con strain -ed	up braid	da inties
sla in	ha ir	con tain -ed	tra itor	
la id	va il	sus tain	counter- va il	
afra id	ma il	ma intain		
trav ail - ed	ra iment	re strai nt		
despa ir	fa in	re frain		
wa il		ab stain		
		aga in		

 **KJV Sound-files**
of 'lai,' 'ai,' and 'ain' Words
(which help define blains)

Meaning: <i>weak</i> 	Meaning: <i>cover</i> 	Meaning: <i>stay</i> 	Meaning: <i>harm</i> 	Meaning: <i>small</i> 
		repaired		
		prevail		
		daily		
		saints		
		faithful		




WORD 2  **buriers**

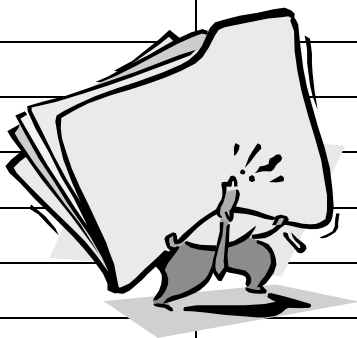
The word 'buriers' is seen in Ezekiel 39:15 only. Almost every word which contains the letters in 'buriers,' and precedes its usage, describes a funeral!

buriers: Friends who carry the burden of the casket on its journey from the church sanctuaries to the burial. Through the experience, the buriers tarried, mourned, and cried. They were wearied and grieved. Sobriety characterized the Old Testament Jewish priest. The marble quarries provided the burial monument. Miseries await the unsaved who will burn in a furnace of fire. The saved, though tried, glorieth and sings with their psalteries.




KJV Sound-files of Words (which help define **buriers**)

bur 	ur 	rie 
burden	mourn	cried
burn	journey	grieved
buried	furnace	grievous
		buried
		priest
		wearied
		grief
		friends
		tarried
		sanctuar ies
		quar ies
		tried
		wear ieth
		exper ience
		sob riety
		miser ies
		psal teries
		glori eth



WORD 3  beguile

beguile: disguised and disfigured language, gushing from one guilty of being double-tongued. The letter ‘u’ is often used in words that are associated with language. The beguiler, the beguiled, and the truth become defiled, vile and spoiled. The end result is disquiet, guilt, anguish, and ruin.

 KJV Sound-files of Words (which help define beguile)				
gu	gui	ui	uil	ile
language	arguing	inquisition		defiled
double-tongued	disguised	iniquity		spoiled
disfigure	anguish	bruise		revile
gushed	guilt	ruin		railed
	guilty	disquiet		bewai le th
				vile
				ai le th
				failed
		vs	vs	vs
		quiet	tranquility guiltless	silence reconcile

chalcedony: It is a ‘**white stone,**’ according to the KJV’s sound-file dictionary. This matches precisely the dictionary definitions — “white quartz” (OED) and “white agate” (*The American Dictionary of the English Language*, 1828). Practically every KJV usage of the letters in ‘chalcedony’ pulls up KJV words that define it exactly.

cha reveals that chalcedony **changes** color. (It is white and reflects the color of its environment. White absorbs no incident light waves, reflecting back to the viewer whatever nearby color (wavelength of energy) is reflected on to it.) The letter ‘**c**’ means clasp and grasping; it grabs the neighboring color. The letter ‘**h**’ means ‘hold.’ It holds the color. (See Appendix for letters ‘c’ and ‘h’.)






cha recalls “mer**ch**ant” and “pur**ch**ased,” which is quite helpful since the chalcedony stone is an item of jewelry.

chal (in its first usage and 50% of its other usages) brings to mind the white stone called ‘**ch**alkstone.’ Although the letter ‘**c**’ is sometimes pronounced like ‘k,’ the word ‘chalcedony’ could be pronounced like ‘chalk’ (chalc). This matches the Greek word for ‘chalcedony,’ *chalkedon*.

dony brings to mind the sard**onyx** (sard**onyx**); “There is a kind of **onyx** called a chalced**ony**” (OED). Webster’s says that sard**onyx** is a variety of the chalced**ony**.

ony describes ‘stones’ (st**ony**) in 95% of its Bible usages. ‘Testim**ony**,’ for example, is used in reference to the tables of stone holding the ten commandments.

The KJV's sound-files pull up a precise dictionary definition: a chalk (white) colored stone.

KJV Sound-files  of Words (which help define chalcedony)			
cha 	chal 	dony 	ony 
changes	chalkstone	sardonyx	onyx stone
chameleon			stony
			Testimony

Unger's Bible Dictionary misses the mark calling **chalcedony** a blue-green stone. God gave you his word, the *only book* you will ever need to know him and understand it.

WORD 5  chamois

chamois: A beast whose hide **changes** color seasonally. Its skin is best known for its **moisture** holding properties which make it a popular cloth for drying automobiles.

ch brings to a word the notion of ‘clasping,’ ‘holding,’ ‘touching,’ and ‘grabbing,’ whether with the extremities (hands or legs) or by means of a clasp, like ‘**taches**’ or ‘**ouches**.’

cha very often points to an enveloping skin, surface area, or overlayment (see **chameleon**). **cha** is seen as an element in words like money**changers**, mer**chant**, purch**ase** and other words pertaining to covetousness (notice the grasping ‘**c**’ and the harboring ‘**h**’).

ois recalls animal words like ‘tortoise’ and the “noisome beast.” The ‘chamois’ is “famous among” beasts for its ability to hoist itself up through the mountainside when being chased.

KJV Sound-files  of Words (which help define chamois)				
ch 	cha 	amo 	ois 	mois 
quenched parched	chapt	famous	noisome beast	moist
itch	chafed	among	tortoise	moisture
touch	chaff		hoisted	
reach	chameleon			
choose	change			
taches	chased			
ouches				
approach				
fetch				
beseached				
branch				
launch				
chew				
choke				
bunch rich				
much				
merchant purchase				



chameleon: (Greek: *ground lion*) An animal so named because the skin thereon **changes**, becoming the **same** color as the surrounding region (Heb. ‘firmament’) whereon it stayed. (This is a picture of the apostle Paul, who said, “And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law...To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some” 1 Cor. 9:20-22.)

ch points to the chameleon’s extraordinary *grasping* tongue which **reaches** out from its **cheek**, **stretching** to **fetch** each **catch** — like Paul’s **reaching**, **preaching**, and **teaching**. Its stone-like inanimate appearance and binocular vision allow it to **watch** its prey until it can **catch** it.







cha brings to mind the skin and surface words (see **cha** chart for *chamois*). The cutis of a chameleon is **chalk** white in its outermost layer (*Encyclopedia Britannica*, 1910); yet it can appear as most colors “save white” (OED). The sense of *overlayment* or a surface effect is seen in the KJV’s first usage of the letters ‘cha’ in the phrase “**overlaid** their **chapters**.” Elsewhere the KJV says the “ground is **chapt**.”

ame are the **same** letters seen in the word ‘**same**,’ the ‘**chameleon**’ was so **named** because it **became** the ‘**same**’ as its firm**ament**.

ham may be from the Hebrew consonantal roots ‘**hm**’ which form the Latin *humus*, meaning ground.

leo (Greek for lion) is seen in **leo**pard which is said to be a cross between a lion and a panther. “Can the Ethiopian **ch**ange his skin or the leopard his spots?” (Jer. 13:23). This may address the chameleon’s ability to change to “black specks” (EB).

eon means ‘on.’ Here it is used because the skin *on* the chamele**on** becomes the same as the ground it is *on*. (Dung is *on* the ground in a **dungeon**.)

KJV Sound-files  of Words (which help define chameleon)				
ch 	cha 	ame 	leo 	eon 
stretch	changes	name	leopard	whereon
reach	chap	became		thereon
fetch	chapter	same		dungeon
catch	chalkstone	firma- ment		
approach				
cheek				
branch				
teach				
preach				



WORD 7 chambering

chambering: shameful ingathering, particularly in the bedchamber, like the uncovering seen by Ham (Gen. 9:22).

C is a pictogram of a grasping *hand*.

H is a pictogram, in Hebrew and in most languages, of a *house* in plan view (a horizontal cross-sectional view taken 18" from the foundation). A house is a container for holding people and things. The Roman letter **H** depicts the plan view showing an open front and back door, one thinner interior wall, and two heavier side exterior walls.

ch: The grasping hand (**c**) and the container (**h**) can be seen in almost every KJV word which contains ‘**ch**.’ It is particularly evident in words which represent containers like ‘**chamber**,’ ‘**church**,’ ‘**chapel**,’ and even ‘**chariot**.’ (Even the Greek word for ‘chambering’ indicates an arched roof. This would have identified the word ‘chambering’ to Greek speaking Christians as a *second* story room, i.e. a bedroom.) ‘**Ch**’ is also seen in old English Bibles, like Tyndale’s, which used ‘**chamburynge**,’ and Wycliffe’s which used ‘**couchis**.’

cha is seen in the book of Genesis as ‘**change** your garments’ and in Exodus, as ‘bed**chamber**.’ These further point to this room’s identity as a private bedroom. (Even the ‘**cha**’ in ‘**chameleon**’ identifies ‘**changing** of the outer covering,’ i.e. clothing.)

ham first appears in Genesis chapters 2 and 9.

“And they were both naked, the man and his wife, and were not ashamed.” Gen. 2:25

“And Ham, the father of Canaan, saw the nakedness of his father...” Gen. 9:22

The phoneme ‘ham,’ is used frequently in words like ‘shamed’ and ‘ashamed.’ (It is discussed further in the chapter “Pure Words...Tried” under the citation, ‘shambles.’)



mber pops up in “slumberings upon the bed” in Job 33:15. The structural component of any *container* is seen in ‘timber’ ‘members’ (and the contemporary word ‘lumber’). The phrase “members of an harlot” (1 Cor. 6:15) clearly speaks of chambering.

ber, as a part of a container, is seen in “the hole of an habergeon” and the ‘tabernacle.’ Not surprisingly, it also appears in sober, winebibbers, berries, and mulberry (wine). The connection between winebibbers and shameful chambering is given in Hab. 2:15.




“Woe unto him that giveth his neighbor drink...that thou mayest look on their nakedness!”

bering appears in ‘slumbering.’

ering is a part of the entering, ingathering, and covering, which accompany ‘chambering.’

Almost every phoneme (meaningful sound) in ‘chambering,’ as found in the KJV, directly defines the word.

KJV Sound-files of Words (which help define **chambering**)

ch 	cha 	ham 	mber 	ber 	ering 
chamber	bride-chamber	ashamed	slumbering	tabernacle	covering
church	bed-chamber	Ham	timber	habergeon	ingathering
chapel	guest-chamber	shamed	members of an harlot	winebibbers	entering
chimney				berries	
chest				sober	
channels				liberals	
chapiter				members	
chariot					
porch					
couch					
sepulchre					
trench					
ditch					
breach					
chew					
choked					









WORD 8 chamberlain

chamberlain: The letters ‘ain’ identify it as someone who **pertains** to or will **remain** near a chamber. They are ‘**trained**’ ‘**captains**’ who are ‘**restrained**’ and ‘**detained**’ (**chained**?) by their vocation to ‘**remain**’ and be ‘**contained**’ in a particular place. They ‘**maintain**,’ and if necessary, get ‘**repaired**’ all that ‘**pertains**’ to a chamber.

ai recalls a ‘**maid**.’ This is the exact word the OED uses to define a chamberlain. (They are ‘**paid**’ to work ‘**daily**.’)

lain aptly defines chambering or a bedchamber in four Old Testament usages: “**lain** with thee,” “**lain** by a man,” and “**lain** still and...slept.”

KJV Sound-files  of Words (which help define chamberlain)			
chamber 	lain 	ain 	ai 
see chambering	lain	trained	maid
		captain	repaired
		maintain	paid
		remain	daily
		pertain	
		detain	
		restrain	
		chain	
		curtain	

The sound of a word's **letters** equals its meaning.



Sound = Sense

With the aid of the tools now available from the new field of computational linguistics, this author has collated **all** of the possible letter combinations and phonemes in the KJV and has thereby determined the Bible's meaning of each one.

This chapter provided a brief peak into the 'B' & 'C' files of my mile high pile of research about the letters in the KJV. *Lord willing*, it may all appear in print someday. The reader can search for the letter pairs which make up a word by using a KJV Bible software program. For example: Salvation = *sa* *al* *lv* *va* *at* *ti* *io* *on*.

For OnlineBible.net: Hit **Search** ⇒ **Word** ⇒ then key in *sa*.

Also try other letter combinations like: *sal* *salv* *salva* *alva*. Be sure to use the asterisk * before and after the letters. (Please ignore the Greek and Hebrew concordances and definitions in OnlineBible.)

For AV Publications' KJV: Hit the binoculars. Key in **sa** (etc.). Hit **Find**. To continue, repeat **Ctrl-G** on the keyboard. (Asterisks * are not necessary). This program may also have a searchable version of *In Awe of Thy Word* and other documents.

These programs will **highlight** the words in the Bible's text which use these letter combinations. Write them all down. Some will seem useless. Others will prove to be important keys. Once this list is complete, a word's '**Bible**-meaning' will be apparent.

The Appendix "KJV's ABCs," at the end of the book (pp. 1114-1174), gives each letter's *individual sense* and meaning. See particularly pp. 1134 and 1154-1155.